M2353
Group II/ Barn
Wednesday, 23.1.1974

MR. NYLAND: So - instead of waiting for Robert, I don't know when he will be back, he said he might be around 8, so maybe he will come very soon and in the meantime we will start.

Must Remain in
Transcription Room

[redacted]: Mr. Nyland?

MR. NYLAND; And we start... Ya? I first have to get my little spiel (laughter) - maybe you and I can join in positivity. Real wish -looking at your inner life and find out that it is hungry. The question of wanting to wake up - how do you wake up when you are in physical sleep: there you are in bed, you are asleep, you have your eyes a little open and maybe you see daylight or daylight saving is not bothering you too much; in any event you have an idea that perhaps you should get up. For some people, it takes a long time before they consider that they really ought to get up, and many times it's an outside force that reminds them that they ought to do something, because there is work to be done - we have to go to an office, or to be on time for a job, and in other conditions, there is something within them that says "It is not really good for you to sleep too long, you ought to know that you have slept really enough and that it is time for you to get up". And then there are others who say "Well maybe I didn't hear the alarm clock, or if it rang, I always know it's five minutes that is allowed to me before I really have to get up". Sometimes it's an inner condition, physiologically, maybe you have to go to the bathroom; and then when you're once out of bed, you say "Well, it's a little silly to go back again". This is the state in which we are; when you are in an unconscious state of your life and you happen to think about Work, that is how to wake up in your unconsciousness, you start to consider things: Should I get up, that means should I Work? Should I make an attempt? How long do I want to allow myself to remain unconscious in bed? Is there something important that I should do, because I really think, as a

man, I should be awake, that means out of bed, and up and doing, and what kind of excuses can I find not to wish to Work? I can close my eyes again, that means in an unconscious state I can become very busy with the different things that I ought to do, and then I don't have time, or I don't want to have the time and I exclude the wish, I want to forget about Work, because I'm so busy, or I have other things to do that are much more important than Work on myself, so I don't want to make any attempt. Finally, maybe you do get out of bed; finally, maybe, you make a very weak attempt. Finally when you get out of bed you're still half asleep; when you make a weak attempt for wanting to wake up in your early morning daily life, you're also half stammering what it is that you really would want - it is not clear, no formulation as yet, no clear indication of what is your aim, the same way as when you get up in the morning, you really don't know what you ought to do and you go around in one way or the other until you finally find the door of your-- of your room or to the bathroom or somehow or other you fumble around until finally after a little while, said "I can't-- I really, I cannot as yet be talked to because I first have to have a cup of coffee".

These kind of rationalisation processes take place with each person whenever he happens to think about Work, or when he feels that he ought to Work and that he finds the excuses, one after another, of not wishing to Work; and very soon, if he allows that, he won't have a wish - and then everything is routine, hunky-dory, he doesn't have to worry and he can stay asleep and as long as he walks the whole day on his feet and never allows any kind of a thought or feeling to enter into his personality. I wish you would understand that kind of a metaphor of what is really meant by it when you say " I want to be a man - I want to develop certain things in the only time I can do it and under the only conditions which I understand, I have to be awake" - and then perhaps you will make an attempt because, as I say, there may be some psychic characteristic of yourself. I said physically that you may have to go to the

bathroom; psychologically, that you have to discharge something of your old nonsense that you don't want to carry with you any more and it bothers you. With other words, you should relieve yourself of your unconsciousness in order to find a better state of health, of consciousness in a psychological sense. Maybe on that kind of a basis you can understand the reason for Work, because that what makes you uneasy within yourself is a vague realisation of a necessity of taking a responsibility, to wish to wake up - that is a wish to become conscious and conscientious and to have order in your life and health in your psyche; then you will accept the condition that you have an inner life and you have to do something with it. So that's what I ask: you come here with such a wish, and you try to maintain it all throughout the meeting. So don't fall asleep again; sometimes I've said: How can you get over your eyelids being too heavy? And I've suggested to use matchsticks to keep them open. Sometimes I've compared it to a nurse who has to take care of a sick person, and it is difficult: she's only allowed to be there twelve hours but there is no night nurse, so she has to stay there. Or a nurse who really cares for the patient, or maybe your father, who is dying: will you fall asleep when you think that he needs you? Of course you won't; you will sit up all night. Every once in a while I compare this necessity of building within yourself a soul; if you actually wish it, will you sit up all night to see that nothing is happening to that kind of a growth? If you could look at your life as such necessity of a development of an inner life, then maybe you can understand what your attitude should be towards such possibilities which is given to you on this earth, and maybe because of that, you would have questions. Now go ahead and say what you have been doing and say what we can talk about. Who was it who interfered with my little - as I said - spiel?

Bruce: I'd like to describe...

MR. NYLAND: Who-- who is it?

Bruce: Bruce.

MR. NYLAND: Yes, Bruce.

Bruce: I'd like to describe something in relation to a wish to Work that happened while I was on a short vacation, and I noticed at that time that it seemed that welling from up inside of me came a wish to make attempts, and they were - they were not intellectual thoughts but just something that came to me to make an attempt; and I'm just wondering if this is the right direction to look in--

MR. NYLAND: How long ago was that, Bruce?

Bruce: Oh, two-- two weeks, I guess.

MR. NYLAND: Have you ev-- have you had any other-- at any other time, similar feelings or thoughts?

Bruce: Yes, thoughts - but-- of Working...

MR. NYLAND: Ya.

Bruce: ... but these were more than thoughts about Work, that it seemed that there were some-- something extra that came from a certain level that I was at, of-- of more than just thinking about Work but a certain... feeling or a welling up to... which suddenly brought me to...

MR. NYLAND: What do you think caused it? Were you affected in an emotional sense, or was it the newness, change of scenery?

Bruce: I thought perhaps that it might have been the change in that I was taken away from many of the things that I would ordinarily do and that I was not working at my job at the time and I-- I guess I'm wondering what the experience was for other people if they've had the same kind of thing or whether that is, you know - something I can use...

MR. MYLAND: But have you been able to use it/yourself in the last two weeks or so? The thought of this - this happening to you?

Bruce: Well - I noticed that in the last two weeks, going back to my regular routine, that those kinds of feelings had diminished and I seemed to have gotten caught up in-- just for the ordinary events...

MR. MYLAND: What would you like - another vacation?

Bruce: (sigh) Er...

MR. MYLAND: Or do you still have hope that without vacation you might have a chance also to Work, or to have a thought or a feeling about it?

Bruce? Yes.

MR. MYLAND: Could you imagine how it was on vacation when you were free and didn't have to think about ordinary affairs, or you didn't have a job - could you as it were reproduce that at the present time? Tomorrow morning, imagine that you don't have anything of ordinary life to take care of - could you?

Bruce: I could try.

MR. NYLAND: And could you then have perhaps a wish for wanting to Work? Why do you want to Work, anyhow? What do you expect? It should be a little clearer, shouldn't it?

Bruce: It's -- it's clear that, that there's something that I want in my life that I don't have now.

MR. NYLAND: Yes, I believe that.

Bruce: I'm trying to -- to make that clear for myself.

MR. NYLAND: Good. But - do you think you can get it by trying to Work?

Bruce: Yes.

MR. NYLAND: Then why don't you?

Bruce: I will.

MR. NYLAND: Good. Then will you make an-- a certain arrangement with yourself that tomorrow you will make attempts ten days-- ten times during the day - as a task that whenever that thought happens to come or you make it come, that you actually will try to put to practice whatever you know about Work or what is needed for creation of objectivity.

Bruce: Okay.

MR. NYLAND: Can you do that?

Bruce: I'll try...

MR. NYLAND: You want to do it?

Bruce: Yes.

MR. NYLAND: Will you say tomorrow morning - tomorrow morning when you get out of bed and you stand there, will you say with a very loud voice: "Today, for ten times, I will wish to Work" - and let it resound in the room where you are; then you stamp your feet and said "By God, I mean this - I will Work!" Say it aloud - alright?

Bruce: Yes.

MR. NYLAND: Good.

Gerry Benowitz: Mr. Nyland?

MR. NYLAND: Ya.

Gerry: It's Gerry Benowitz. I've been considering lately all the hindrances and obstacles there are in me that make it difficult for me to Work, and I also keep thinking that they could be useful and helpful and get me through something if I understood a particular hindrance that might have to do with my type, that is given my nature that gets in the way...

MR. NYLAND: Gerry - do you really think it gets in your way? ... Gerry, if someone tells you, with a nice book: "You ought to read it" - you think that if you depend on the person who tells you, that you ought to read it, don't you think you would buy the book, or get it, or borrow it or steal it? And don't you think you would find time to start reading it?

Gerry: Yes, Sir.

O.K.
MR. NYLAND: /Can you consider Work like that? You see, it doesn't depend on your type if you want to read it or not - doesn't make any difference if you're Sagittarius or Aries or Scorpio. It doesn't depend on your stature, if you're six feet or five-seven or whatever, you would read. It depends a little bit on your intelligence and a little bit in creating such conditions when you actually can Work, that is allow yourself not to Work and have time to read. Don't look at your type in the beginning; it doesn't enter. It's an entirely different state of yourself in which there is some kind of hunger, and there are hungers of different kinds, of course: sometimes a hunger is very specific, maybe it can only be stilled at certain times by peasoup, or that you want, that moment, an avocado. But when you're really hungry, you don't care very much if it is a bean or a pea; you eat it. See, if you know such states in yourself that you usually feel that you have need of something of that character, spiritual food, then you will Work. Time to find out what your type is, you will want-- you will find an excuse, or you will say it's Mother Nature, or I cannot do it for this and this or that reason. Alright, Gerry?

Gerry: Yes, Sir.

MR. NYLAND: No further excuses.

Gerry: No.

MR. NYLAND: After a little while you will see what is most suitable for your type and at what time, but in the beginning you don't have to worry about it. As long as you worry about it, you are still in the beginning. Alright?

MR. NYLAND: Good.

Jeffrey: Mr. Nyland?

MR. NYLAND: Ya?

Jeffrey: It's Jeffrey .

MR. NYLAND: Jeffrey?

Jeffrey: Ya. Sunday evening I was sitting in my room, and I found myself in a very simple state and it occurred to me at that time that I could Work then, and then I had a realisation...

MR. NYLAND: Why-- why do you make such statements "It occurred to me" - (coughs) We seem to have trouble, heh, tonight?

Jeffrey: At the time, I was--

MR. NYLAND: Why didn't you simply say "I wanted to Work then" - you can say I thought about Work and there I was, and I wanted to do it.

Jeffrey: Well that - that's what

MR. NYLAND: Good - very simple, don't make it complicated. Now go ahead; you were in your room, and you said to yourself: It's a nice time to Work.

Jeffrey: I had a realisation of how I always don't let go and - at that moment I had an experience of myself that somehow was just very simple, I was right there and there wasn't my thought about it; it was an experience I've

MR. NYLAND: D'you mean - you saw yourself?

Jeffrey: I - I don't know what it means to see myself, I--

MR. NYLAND : No, but the question about you've never had it before - what? Such a realisation?

Jeffrey: It's - I shouldn't say I've never had it before, it was a familiar experience but... it was an experience that I feel I've somehow lost a long time ago.

MR. NYLAND: Okay - now you found it again. So what?

Jeffrey: So I felt that this was -- this was Work or very close to it for myself and I thought that...

MR. NYLAND: Ya, was it or wasn't it?

Jeffrey: I would say it was...

MR. NYLAND: Good. What happened? How do you know it was Work?

Jeffrey: Because I had an experience of myself simply existing...

MR. NYLAND: Ya, but that's not Work yet. Work as we mean it involves something else in addition to that kind of a statement you make. Time after time, we talk about the difference between awareness and another kind of a mental process we call thinking. Also we say: an awareness is only an awareness when there is an association with impartiality with it; a recognising of myself as I am and accepting that what I am as I am, without

any further thought or feeling. We also say that it ought to be simultaneous. Now Work is only when those three are represented in the attempt I make. So simply the fact that you have a realisation of yourself being there - that is not as yet Work.

Jeffrey: Okay - I just wanted to describe it and find out about it...

MR. NYLAND: Good - now what are you going to do with the description? Are you now going to Work or not?

Jeffrey: Yes...

MR. NYLAND: Ya? Then?

Jeffrey: Right now.

MR. NYLAND: Right now? That's good. Can you tell me within five minutes? That's - that five minutes go by and then you report your attempt to Work on yourself - will you?

Jeffrey: Okay.

MR. NYLAND: Okay - in the meantime welll have another question. ... Or do you think we should wait for five minutes (chuckles) (Laughter). Come on, children, talk!

_____: Mr. Nyland?

MR. NYLAND: Ya?

_____: It's (Ransom?).

MR. NYLAND: Who?

_____:

MR. NYLAND: Yes.

_____: I think it was last Thursday, you described what for me is something - this is Work; as I understood what you said, you retreat within

when you reach this particular place, you can watch your thoughts go by and you can see your emotions go by. And this is what I understood you to say...

MR. NYLAND: I didn't say it, you know...

_____: I might have interpreted it...

MR. NYLAND: Heh?

_____: I may have interpreted what you said...

MR. NYLAND: I'm afraid you did - I didn't say it.

_____: That - well, my question was then that a time when I am my most [illegible] and I'm preparing for a work attempt and starting my work attempt, I can't watch my thoughts, because generally my thoughts are gone at that time.

MR. N[illegible] - who told you to watch your thoughts?

_____: Well, that's what I thought I understood you to say -

MR. [illegible]o...

_____: So I wanted to ask you about it...

MR. [illegible]. We don't watch thoughts for quite some time and you don't watch your feelings - all you do is to watch your physical behaviour.

_____: Alright.

MR. NYLAND: And we don't call it "watching" as you know, we say it is something of an objective kind that has to be aware of you as a human being, having a physical body which body is manifesting.

_____: I try to keep it simple like that but it's... sometimes I...

MR. NYLAND: You don't keep it simple when you introduce thoughts and feelings; let's-- let's stick to the simple A-B-C, will we?

_____: Alright.

MR. NYLAND: Okay. So it's now a question of the difficulties of always: "Should I create an "I" or not" or "Should I try to have something present to me" - but in any event there has to be something that gives me information about myself, because that's what I'm interested in: I'm interested in self-knowledge, and I stick to the self-knowledge which is contained within the world of my ordinary physical behaviour. I don't consider as yet the rest of my personality.

_____: Alright.

MR. NYLAND: Okay?

_____: Yes.

MR. NYLAND: So now what will you do?

_____: I think I'll keep Working the way I am...

MR. NYLAND: Now tell me how you Work.

_____: Why... I'll describe a Work attempt that I made last Sunday.

MR. NYLAND: Ya, good.

_____: I was swinging a hammer and I stopped for a second and I tried to just have myself be there, just have my arm swinging the hammer, meeting the nail, driving it into the wood, to have a faculty or to have "I" observe my arm swing down with the hammer in the hand, strike the nail on the head and the same thing again and again - that's all --

MR. NYLAND: It is right, if-- it's right - if that is all. Did you have any thoughts at that time about yourself?

_____: Not right at that time, that's why I described that attempt.

MR. NYLAND: Good. Did you have any feelings?

_____: Just before I started the attempt I had a very strong feeling.

MR. NYLAND: Good. But while you did it, you didn't - that is when you

_____: Not while I was actually swinging my arm.

MR. NYLAND: Good. So could you call that an awareness of yourself without identification?

_____: I don't -- I don't know what awareness is, really...

MR. NYLAND: Well, we're trying to define it now: it's a mental process of the recording of a fact: the existence of the fact of you existing - a recording in your brain, in a certain section of your brain which is not as yet spoilt, we call it, a section that can start to function in an objective sense instead of what we call a subjective in that subjective sense that the mind is functioning which means that when the mind is then recording there are associations with it and usually also some feeling that adds-- is added to it. So we say that that process of an intellectual kind is not pure awareness is the attempt to make that process more pure by the elimination of interferences which are: associations, and also the like and dislike. So that then something starts to function in your brain that really is an objective faculty, and we wish then that objective faculty to become aware and use that right now because it's not a thought process, it is a cognification of a thought, aware of you existing and then I say without interference, that means it initially. So for the time being, that you say: There was no thought or no feeling, but just the acceptance of yourself as it happened to be, it may be quite correct. But I think you have to-- you have to check that; it's quite alright, to begin, to see if that actually is so - I think you have to continue with it, time after time, to see if actually there is no thought or no feeling, and that there is an awareness of yourself and also if that could be registered by something that you know exists, like an "I". You understand that process?

_____: I understand A-B-C; I think I understand-- I'm sure I do.

MR. NYLAND: Okay. Then if that was the case and you understood it and you thought you had that kind of experience, then I would say: Continue with it. We don't go often to the thoughts and feelings which also have to be observed.

_____: I want to ask you about that also, something I thought I heard you say.

MR. NYLAND: Ya - you understand: if I want to observe thoughts, I have to be

as it takes place now in its thinking process is interested in recording of the future or of the past and is not capable, as far as I know, of registering the present - that is, a present moment. With other words, it is not free from an association. When the mind constantly is associated with something else that already has taken place in the brain and therefore it has no freedom of a correct indication as a recording of a fact of myself. It's perhaps a little difficult concept and the concept of impartiality is a little easier because it means that that what is being seen or of which this "I" is aware is not subject any more to any interpretation of a liking or a changing or a dislike, or whatever. It is the acceptance of that that is as is without further-- further talk about it. So if I try to observe my feelings, or my mind, and I have to be impartial and I have -- and it has to be simultaneous, the object that this "I" would observe is completely filled with partiality or with associations and the "I" as such is very likely to function in that sense because it is not sufficiently grown up to be able to do that; and that's the reason that the "I" starts at the observation of the body which is relatively free, or can be made free from any kind of a feeling-- any kind of a feeling or thought. You understand now?

[illegible] Yes.

MR. NYLAND: Think about it, [illegible].

[illegible] I will.

MR. NYLAND: Good. Five minutes are over - ya, tell me?

Jeffrey: It wasn't possible for me to work in these past five minutes.

MR. NYLAND: It's alright - we can give you another five minutes! (laughter) Will you try?

Jeffrey: I'll try for the rest of the meeting but I don't want to be limited to the next five minutes!

MR. NYLAND: (chuckles) Oh - alright. Then maybe we should do after the meeting is over. Promise that to yourself as often as you can, when you're going home, and see when you can start tomorrow morning. See, whenever the thought of any kind of an attempt which has to do with this kind of practice or the making of a method, or the creation for yourself even of a dexterity to

you can make attempts like that and you start to -- to observe that also it is as an attempt, to see if you can become critical about the attempt, that the attempt has to be pure and the criticalness is that perhaps it was not as pure as you thought you could make it; you make another attempt, time after time - you try to do that. Alright, Bruce?

Jeffrey (?): Right.

MR. NYLAND: Okay.

Patty Leighton: Mr. Nyland?

MR. NYLAND: Ya?

Patty: I'm Patty Leighton.

MR. NYLAND: Who?

Patty: Patty Leighton.

MR. NYLAND: Yes, Patty.

Patty: For the last... the last time I came to the Barn for a Sunday, or the last few times I've come to the Barn on Sunday, or any time I come to the Barn, I'm finding it very difficult to Work, to be simple enough in myself to Work, and it seems like when I'm outside the Barn, in my house or just walking down a street, I can Work better, and I don't really understand why...

MR. NYLAND: I don't either (chuckles)

Patty: Yes...

MR. NYLAND: (chuckles) Let's say it this way - you get out of the car, heh? and you come towards the Barn; you're still outside the Barn, or is it already visible and it's too much influencing you...

Patty: No, it's - once I get in here and I'm working...

MR. NYLAND: It's still alright in the-- in the-- in the car?

Patty: Ya, it seems so.

MR. NYLAND: Is it alright when you walk from the car to the Barn?

Patty: Yes.

MR. NYLAND: Is it still alright when you have one foot in the Barn, the other

Patty: When I...

MR. NYLAND: Of course it's quite possible, you know, it usually is crowded out by all kind of other thoughts. Can you make that experiment, because it's interesting that when you come in-- inside the Barn, that you lose the ability to Work. Try different kind of tests - say "Fuhnya I've put one foot into the Barn, I lose it; I've put it back again, I'm outside, I can Work. I take two or three steps back (Laughter)... then I take a quick step, quick-quick-quick into the Barn (Laughter) - then I'm in the Barn, I stand still, Imimagine I'm outside, I close my eyes and ..." (Laughter) Now I ask a friend to stand in the door and say "Watch me coming and when I'm in the Barn, you can ask me: Are you Working or not?" You understand a little bit? You see it is silly.

Patty: Yes.

MR. NYLAND: It depends on what you carry with you. If there is something with you in the car and in the parking lot and then into the Barn, it should still be there when you enter the Barn. The desire for Work comes from your inner life, and when that all of a sudden disappears I almost would say it wasn't there very much before.

Patty: It what?

MR. NYLAND: It was not there very much before.

Patty: It seems like it is there, you know - it seems like one...

MR. NYLAND: Good. Then you go through the task as I suggested.

Patty: Okay.

MR. NYLAND: Just keep on going and keep on making attempts, and don't give up. Pretty soon you'll be able to make ten steps in the Barn before you lose it, and after a little while I hope you will retain it when you enter into the kitchen.

Patty: Ya, I will - I will do that.

MR. NYLAND: Okay, okay - you understand enough about Work to know what's involved, don't you?

Patty: Ya, I do.

MR. NYLAND: Alright, okay. Okay. So-- should we talk again in five minutes? ... Alright. ... You must not let me sit, it's-- it is not right.

Phyllis: Mr. Nyland?

MR. NYLAND: Ya?

Phyllis: This is Phyllis.

MR. NYLAND: Ya.

Phyllis: I've been-- I've been trying to work, but in -- like the way that I tried to describe it in a Wednesday meeting about two weeks ago, which is -- I just continue what I'm doing, and I just, I just try to let continual impression on myself as I am, come in without any thoughts and feelings about it, and I just continue to be what I am. Two days ago, my day was really full of working in this way at different times, and it just was that, with no-- I mean /that's all there was, I just wanted to do it and I did; and near the end of the day when/I got home, there were many things that I wanted to do and I also still had the same wish, and as I went about what I was doing, I was also - was trying to observe myself...

MR. NYLAND: You did what?

Phyllis: I was trying to continue observing myself...

MR. NYLAND: Ya.

Phyllis: ....in what I was doing, and...

MR. NYLAND: Impartially, Phyllis?

Phyllis: Well, this is why I have a question, and I don't know the answer to this, every time that I tried to work in a way that I had been working, the impression that I had of myself was that I was caught up in a momentum of my activity, and I said to myself "If I could really become impartial, it wouldn't matter; I could keep going and just make that wish for impartiality stronger"; and I did try to do this, except that at one point I really felt that the right

and -- it wasn't, what I experienced wasn't a strong emotion, but I felt that I should pray, that I didn't even, I don't even know where that came from it was like something was strong inside of me, and I think - it's like I want to know what Work-- what Work, would Work be then, at that time...

MR. NYLAND: Ya, I think we're on the wrong road again, aren't we? As soon as you start saying that you want to make that kind of attempt and you want to be more impartial and so forth, I'm afraid that your mind is just taking over, that there is no observation any more: the thought is there, and it lingers a little bit, but the actual fact is not there.

Phyllis: You-- you mean because I have a judgement of the way I am?

MR. NYLAND: Ya - your mind is too much with it, too many thoughts...

Phyllis: Well what, what, what would you do then if you still had a wish?

MR. NYLAND: Simply stand still and see if at that time there can be a recognition of yourself standing, without any further thoughts about it or any kind of a description. As soon as you start describing that your-- your sense of impartiality is not large enough, big enough or not consistent enough nor deep enough, I'm afraid you judge it...

Phyllis: Mmmm...

MR. NYLAND: And you introduce, then, your mind which starts to interfere with the real attempt. The real attempt is: I set up something I call as "I" and I wish to be observed by it: then I become completely putty in the hands of "I", and my unconscious state really is just existing and not more than that: I just am, and the thoughts and feelings about myself, I don't even want to pay attention to it: I just want to be, not to be anything. (Alarm goes) - Was that it? Okay.

(End of first half)

MR. NYLAND: At such a time, Phyllis, the best way to do is to change the rhythm of whatever you are doing, the rhythm of your body, for instance when you're walking; change it, you break that kind of mechanicality, you establish another one, but at the time when you do break it there is a little bit more freedom, and at that time it perhaps is a little easier to recognise an "I" existing. The emphasis is then placed really on the "I" more than on your

thoughts...I [illegible]

Phyllis: Right.

MR. NYLAND: But as soon as the thoughts come in, your mind is doing again overwork - too busy, and you should not allow it. You're to study if it cannot be done that way as you walk slowly or whatever - stand still again; as it were come to yourself in a very simple sense, no more. If you are talking, wait at the end of the sentence: see if at that sentence you can probably hear what you have been saying, but no further description of it than just as a recording of a sound - and that goes over into a recording of yourself being, having said a word, having been active, that you will remember, but you're not associated with it any more because it is the past.. When you keep on thinking about yourself, you try to think what you are at that-- at the present moment: it is never successful, but it is very difficult for the mind to get rid of the anticipation or the memory: at the same time when it's functioning, it is making your awareness impure. It goes up and down; every once in a while it will be stronger, and then you're quite happy that it is stronger, and you're so afraid of saying it is stronger because when you say it, you've lost it...

Phyllis: Mmmmm...

MR. NYLAND: You know what I mean...

Phyllis: Ya, I think I understand, I had--

MR. NYLAND: Ya --

Phyllis: ...if I had just stopped and stopped thinking about stopping...

MR. NYLAND: That's right...

Phyllis: ...it would have been alright...

MR. NYLAND: Ya, stop it time and time again -

Phyllis: Ya...

MR. NYLAND: Every time when you-- when you're talking, every time stop.

again - openness, openness - I wish God, I don't want to use this word... (?)

Phyllis: Mm...

MR. NYLAND:: Alright?

Phyllis: Yes, thank you.

MR. NYLAND: Okay.

Fred: Mr. Nyland?

MR. NYLAND: Ya.

Fred: It's Fred.

MR. NYLAND: Yes, Fred.

Fred: Today I read Beelzebub's second descent to the Earth and I -- I wonder if you could help me to understand what in my life is this question of sacrifice that has to be stopped.

MR. NYLAND: Have you any idea about it yourself?

Fred: Well, I have feelings, and I thought at great length about it...

MR. NYLAND: What does sacrifice mean?

Fred: Well in this case it's - it's the - the killing of, the killing of something else...

MR. NYLAND: Ya - it is, if you wish, the sacrifice of life for a very definite purpose, nevertheless you take it in your hands to sacrifice that life in that form. If I keep on manifesting, I also use up life in a certain form. For what purpose? Am-- am I entitled to sacrifice that life in that form? Supposing I have a habit of talk-talk, all kind of thoughts that I entertain which are not worthwhile, nevertheless I'm responsible for the use of life in that kind of a form, because it's my own; and to some extent I sacrifice my life for something that is not as useful as something/if I could use that same energy for another purpose, it would be better. The trouble is,
in

they are very good for a certain purpose, without realising that the purpose is not good enough if one wants to consider the responsibility of energy to be used, to the extent that I can use itffor the purpose of reaching a higher level, and that therefore this kind of sacrifice on the part of myself, in continuing to remain unconscious, is something that ought to be stopped if I actually believe in the necessity of wishing to become conscious. You understand now?

Fred: Yes, Sir - that makes it very clear.

MR. [illegible] Alright. Yes, Dan.

Don: Mr. Nyland?

MR. [illegible]?

Don: It's Don.

MR. [illegible] That?

Don: It's Don.

MR. [illegible] Yes, Don.

Don: When you say - when you actually believe that you want to stop unconsciousness, there is... in me, something that at times definitely wants to stop that...

MR. NYLAND: Stop what? unconsciousness.

Don: ...but at that time, there was... two things at two times during the week, two different days, one day where a thought occurred to Don [illegible] to Work and there was this strong wish there, and - so I used that as long as I could and I didn't want to stop when there still seemed to be that wish available, until I couldn't Work any more; and then later in the day there were [illegible] available to me to use, to not kind of make that same kind of attempt in the same-- the next day I made attempts but not in that kind of way, where/I really made as strong an attempt as I could for a sustained period; I would make a smaller number of attempts over a longer period. And what I see in myself is that -- that at certain times I definitely want to give up that which I am and it is unconsciousness, and I really want to put all my energy, and then that kind of

a strength with that kind of a desire is not as strong at other times...

MR. NYLAND: Ya, don't you think that's logical?

Ron: It's logical... it's logical, yes, but it still seems to be a bit... it seems that it can get into lethargy - lethargy, I can fall into that and it seems like there should be some kind of added element that maybe I could do, or have, or something that could, at least at times, get me beyond that...

MR. NYLAND: Ya, I don't know what measure you would want to use; after all, you know, you have feet on the ground and your head in the clouds, and both have to be attended to... If you had wings, you could be in the clouds all the time, but you haven't. So of course you have to divide energies: as you are living on Earth, I think it's already marvellous that we can have a thought about the possibility of freedom. But that definitely, the attention which you have to spend in an unconscious way is not always the same in quantity, or even in quality.- because I'm not always the same kind of a person; I'm subject, the whole day long, to all kind of impressions which affect me in a deeper or a less deep, superficial, whatever, sometimes they don't touch me, sometimes they are digested in a different way from at the other times, very much the same as I don't ha-- I am not the same person physiologically after I've eaten, before I eat and when I'm hungry: I'm not at all sure that whatever it is that takes place in my body is having the same kind of an effect on my mind or on my feeling. I don't really know very much about how, whatever food I get, how it is digested within myself and to what they
level it will be digested to its lowest level, as / say, up to the-- the number six when I start out with food of either 48 or 96. It is broken down in different steps in my body, but I don't know about certain foods which may stay in my mind and not go further to my emotions, and there may be other kind of foods that go through my emotions and make sex org-- sex energy. I am constantly changing, Ron; I'm never the same. And that is what I even by saying
say/I am getting older; that means: I don't repeat any more what I was. Now into this kind of a world, you might say an unconscious world, I introduce ideas of love. And I have to work on, as it were, I have to seed them, that is I have to try to make them grow up in this world of an unconscious state which is not at all in that sense reliable or constantly changing. And of course, as a result of that, that what now is trying to grow up also is affected by having the roots in unconsciousness. And so it's quite logical to see that whatever I attempt-- attempts I make and the results I observe,

it is possible that after some time and with a constancy, I will with this constancy of such attempts, I will be able to make a certain habitual way of working in which then that is automatic almost, that a certain quantity of energy is spent for this purpose of a spiritual life. But you see what that requires: it means that I have to have first not only the wish but the absolute requirement of a necessity that that ought to take place, so that automatically I will separate energy and say: This is for this and that is for something else. We simply say that it is required then that such a judgement is made by that what is really my life, in which my life is also [illegible] divided in what has to be used for the maintenance, as energy, and what can be used for my spiritual development. I think that judgement takes place within one's heart and is connected with the essence-essentiality of my life as magnetic centre; and it is executed by-- under the guidance of an "I". As long as any one of such three influences are half-way growing on, I mean only will be under the influence of that what is really the quality of each one of them, and as a result that what is then a resultant of such attempts is not even to be compared with each other, only they have to have, all of them, a positive value in relation to a development which I call spiritual. Don't be dismayed by it - as I say it's quite logical. No leaf on the tree is the same as any other leaf; no person is the same as any other person; no state of myself is the same as yesterday or it will be tomorrow. That is exactly the principle of growth, that it is changing - and thank God for changing, because that gives me a chance of comparison, and then sometimes that kind of a measure is useful for me to say that I did grow, or I did not grow. It might be then an impetus to wish to grow more. I would say almost, [illegible] those are ordinary statements. You're not hungry every day in the same way and sometimes, as I said in the very beginning, you may be hungry for certain things at certain times, quite specific, and at other times it doesn't matter at all what you're eating.

[illegible]

MR. [illegible] don't dream too much about it - it doesn't help you at all. Those are just little statements like a little cut in your finger and you say "My God, a little blood - what? It's nothing, I'm healthy" - that you keep on walking. Don't pay-- don't pay attention, not too much anyhow, to little bits of nonsense in life. You see if I have an aim, I'm not describing my body: I'm not talking about how many cells are supporting and how many cells belong to organs and exactly where is my life, and I don't care if certain cells sloughed off and after seven years disappear. I don't really care at all. There's one thing I care about, it's the wish to grow and growing in

understanding. And somehow or other it is as if the totality of myself becomes interested in that, because then it is my being, and then I don't care any more about any other little state of myself or that the emphasis is on some of the cells who at that time are not interested and a few other cells who are. The totality of me is interested as a personality with a wish for understanding and to grow out into an individuality. You understand now?

Ron: Ya - I'm looking at things a little

MR. NYLAND: Ya - alright. Always the totality of things; it's good for certain to go into little cells and see what they are, but you always have to come back to that what is the representation of your life in that form in which it happens to be, not detailed into the little parts of yourself.

Ron:

MR. NYLAND: Ya?

Ron: You look at-- you take what you have as a total amount of experience...

MR. NYLAND: I don't hear you...

Ron: You take what you have - you see what you have is your total experience, what you really want is a total and just don't get too concerned about what it is, if there's any particular need...

MR. NYLAND: That's right. It's only when you want to explain it theoretically that you start to dissect it.

Ron: Okay.

MR. NYLAND: (silence)...You're dead tonight!

_____: Mr. Nyland?

MR. NYLAND: If you-- if you don't-- we don't have a lunch tomorrow, you know. I'm not going to waste my time. Ya - question?

_____: I applied what you described as an exercise while sitting last [illegible] I applied it only one time this week, and I had an extremely

strong result from that. I wondered if - you've indicated it should be done over-- it seemed you indicated it should be done over a period of days and I wondered if - if it would be right to take that as an exercise to be done, over a week?

MR. NYLAND: I would - it won't do you any harm; I'm sure it can have a good result. I do not know and nobody can guarantee how long it will last, because the first attempts usually are with -- with more enthusiasm than the later attempts, but keep on as long as it keeps on tasting right.

_____: Ya - for a couple of years before coming to Work, I had been involved in sitting meditation, so I'd stayed away from - from sitting for some time, to counteract the associations with that, and I think the experience was quite new and quite different from what...

MR. NYLAND: No, good - as long as you have broken that kind of an association then you're free, you can continue and see how long you can maintain it but again, you see, one has to be very careful, don't fall asleep. Repetition of any kind of a task will create monotony, and then there is no life; you have to change it constantly, you have to change everything about yourself as much as you can. As soon as anything becomes routine, you're asleep.

_____: Ya - I think that's obvious.

MR. NYLAND: Ya.

_____: It is my experience that maybe it is obvious...

MR. NYLAND: I've said many times we-- if we sit in this room, I should sit there and I should sit there and way over in the other end; how often have I said change your furniture in your house. I wish you could put the steering wheel of the car on the right side... (chuckles) Maybe you have to go to England for that... Alright - what else?

Debory _____: Mr. Nyland?

MR. NYLAND: Ya?

Debory: It's Debory .

it might have occurred before but I was really interested in it happening today. This morning, before I even got out of bed, I had the wish that I wanted something different from yesterday. And when I got out of it, after I got my daughter off to school, I listened to a tape that I had of last Thursday's meeting and I got really stimulated behind it, and I-- after listening to it I started making attempts to try to have something else in my day, to bring something else to it. And I left the house early because I had a meeting to go to and I walked up and down the road for a short time, and I - I felt different than I had when I was at home, I felt lighter. And after the meeting when I got home, I started feeling very depressed and down and I said to myself that I

MR. NYLAND: What kind of a meeting was it you went to?

Debory: Mothers' meeting (laughter)

MR. NYLAND: A mothers' meeting! (laughter) Maybe that's a practical (?)

Debory: Well, when I came back I didn't feel so good (laughter), and so I continued, I had- I still had this wish that I recognised, that I wanted to introduce, I wanted something else to be with me, and I felt-- my body felt very lazy, and I kept continually trying to make attempts at, doing like my ordinary activities in the house. And then I reached a point where I realised that my attempts, although I noticed that I had been making more attempts than I had usually, say, contrasting to yesterday or the day before, but yet I was really having thoughts that I felt lousy and I got really negative with my daughter and I -- I said that I would cut off my wish for, I mean I'll stop working for a while and go about doing all the activities that I kept thinking about that I had to do. And when I went upstairs and I just plunged in the cleaning and continued to do that for an hour and a half, and - thoughts of work came but I didn't work; and when I went back downstairs after I'd finished, to continue with dinner, I started feeling light again very soft - then I started wanting to work that much more. And I really didn't understand my day and even now while I was sitting in the meeting, I kept thinking about it because I was puzzled about what had happened today with a bit more...

MR. NYLAND: What do you want to understand of it?

Debory: Well, at first I was really confused at, although I had this wish to Work, I really didn't have anything that could-- I could prolong, and that

MR. NYLAND: Well, could it be because you have not as yet the tool which it is sharp enough, which can continue to be used as it were?

Debory: Ya...

MR. NYLAND: Could you, for instance, admit that maybe the "I" itself is not grown up at all...

Debory: Yes...

MR. NYLAND: ...and is just every once in a while making a little attempt...

Debory: Yes, I can...

MR. NYLAND: Or that your own dexterity, or whatever is involved in an understanding of a method, is not clear as yet?

Debory: Yes...

MR. NYLAND: Give it a chance, but keep on going; you can find out certain times you were disappointed, other times you , but that is in the nature of it. Don't expect to be perfect; of course you-- you-- I know you don't expect it, but don't expect, or rather expect to be disappointed. That is in the nature of the attempt: there are seasons during the year; the Earth is not always the same, we keep on growing from youth until we get old, we are different before lunch or after. We have all kind of thoughts in different situations or conditions, we are affected by nature, the day: cloudy or sunshine, raining; we are affected by colours, they have an influence on our psyche, on our desirability for wanting to do this or that; we are definitely influenced by the influence of other people on us, and we take it in sometimes one way or the other, but we are not able to control it, and in that way we are changing all the time, and so of course any effort you make, any kind of a result you obtain is always different, and don't compare it. As I said to Ron: all you have to do is to continue to try to make an attempt positive, without defining how much it should be. As long as it is positive, it's on the road, it is a continuation of going to a place you wish to go from a place where you don't want to stay any longer. And then in that sense, it becomes progress. Be patient, and at the same time constant almost in im-- into impatience. A wish for something is really a form of impatience, because you wish for something that you haven't as yet, and the realisation of the wish

can fill an emptiness. Alright?

Debory: Yes, thank you.

MR. NYLAND: Don't go to a mothers' meeting next (Laughter)
If you're too sensitive!

_____: Mr. Nyland?

MR. NYLAND: Ya?

_____: I had some experiences over the last-- past few days; I feel that they're positive in the sense that there was more clarity for me...

MR. NYLAND: No, no - did you get any knowledge about yourself?

_____: Wait-- I'm not finished, okay?

MR. NYLAND: Ya, I know, I know, but get to the point, will you?

_____: No, there is more clarity of trying to-- I have an observation or an awareness take place without letting my mind and feelings interfere with them.

MR. NYLAND: Good. Did you get any knowledge about yourself?

_____: I can never understand that, really...

MR. NYLAND: (Laughs) No - that is why I ask you! I mean, hence you don't want to talk about it.

_____: You know, I mean at that moment, I existed there.

MR. NYLAND: Ya, that's what I mean. You existed, and that was knowledge of yourself. Could you have a picture, at that time, what you were - impartially? Could you, at such a moment, like a picture that one takes, like a Kodak, which gives you the physical form, could you at that time, if you could really remember it, describe what actually you were as being - as a person, with thoughts and feelings in a certain way, with particular posture you might have had, or what were the kind of a thought or the level of your being, or the quality of your thoughts or feelings, what affected you, even if you wish, your state of health, that you could describe afterwards, and without any

question only that that was so and no arguments about it? No interpretation with only facts, that is the knowledge I'm after: I want to see myself in my behaviour as I behave at that moment, and that's why I say: Where is that knowledge?

_____: The only thing is if I try to understand in terms of all these associations in my - in ... in other words if I -- if I...

MR. NYLAND: Not at the moment; at the moment you don't, but you're getting the registration; afterwards you can think about it and then it should stand out with much more clarity what you really are. So there are two processes: one is the recording in an objective sense, the other is a consideration in the subjective sense of the fact, but the fact that you have received is an absolute fact, so you can then describe it without argument. Keep the two processes separately; they do not as yet take place at the same time. There will be a time when both your unconscious and your conscience can remain parallel and in existence, so that that what is received in an absolute sense can even be judged from the standpoint of subjectivity, in a non-absolute sense, at the time when it does happen - but that's a different thing; for that you first have to know and to learn how to achieve or reach facts in absolute, in an absolute form if you like.

_____: Sounds sort of difficult...

MR. NYLAND: Ya, it is difficult, but I'm telling you it can exist: for the time being I have to be satisfied with the recording of absolute facts and afterwards, think about that kind of a truth. I've said many times that in the memory and the shelves that are there, there are two kinds of facts which are there, put on the shelf, of a certain experience of a moment of an existence of myself; one is reached by means of a subjective way, and the other is reached by means of an objective way; and then when I start to judge myself unconsciously, I select those facts which are most reliable. You understand that, don't you?

_____: Hmmmm - yes.

MR. NYLAND: Alright?

_____: Okay.

MR. NYLAND: Ya?

Vicky: It's Vicky.

MR. NYLAND: Vicky.

Vicky: Sometimes when I Work, I Work sort of the way that Phyllis described and at other times it seems like I have to go through the process of, by way of preparation, kind of - imagining with my ordinary mind, if I'm in a simple state, that there's something outside of me watching me, and then my effort is to put life into that - is that what...

MR. NYLAND: Your efforts are what? ... Your efforts are what?

Vicky: ...to put life...

MR. NYLAND: Life...

Vicky: ....into what I've set up with my ordinary mind. Like I -- if I'm simple enough, I can, with my mind, sort of see my body sitting there, and then I try to imagine the possibility of something else there, watching me; and yet that's still just a preparation, and then my effort is to turn that into an experience by putting life into that.

MR. NYLAND: Ya - Vicky, it's a little...

Vicky: It sounds complicated, but...

MR. NYLAND: ...a little bit of a descriptive something that looks a little bit like work, but it is not very clear...

Vicky: Well, sometimes when I have a wish to Work, I-- there is no time lapse between that thought and that effort, to have something...

MR. NYLAND: Well, okay - now we have to (add with?) and what is the result of that effort? I have a thought or a feeling and I want to make an effort, I make the effort, now - what? Here I sit and I talk to you, and I make an effort, I say I want to wake up - what is the result on me? Do I see myself impartially? Am I aware while I'm here and I now move this and that and I do this and I hear my voice, do I remain aware of the fact of me talking,

possible for me to remain in existence while I now am alive? And logically, if that what is observing me, it has to have life, but I don't go and put it in it, or-- or, it's there because I wish an awareness, there is an "I", "I" is recording and while my ordinary body and mind keepson talking, that what is now in existence as an objective something, remains in existence, records me as existing. You see it is very simple. Vicky, you walk and you see if something is with you which is aware of you walking; and that probably is the simplest way of continuing to come back to such -- such possibilities of Work represented in you as an experience. Keep on walking up and down from one wall to the other for quite some time and see if something can be present, like an "I" would be present, as if something starts to register in you of an awareness about yourself. Ya, you-- d'you know what I mean? I think you know what I mean but you think you're past that; we're still in a very childish state - kindergarten, as that school, and we have to keep on repeating A, B and C. And many times of course we don't want to do it; we will say "Oh, I'm past that, I know what Work is - oh, sure, I know all about it" - and honestly you don't, and nobody really does, until it is such a property of that yourself/ of course you won't forget it any more; but it's a long time before it is that kind of a part of you, and it has to have reached the state of what we say permanency is. But all through the process of that Do-Re-Mi, it is subject to go back to Do, time and time again to Do; you have to keep on pushing it up to Re and Mi, it falls back again unless it is maintained. That's why I say you have to come back constantly to the simplicity of A-B-C, or the simplicity of a presence of God... I'm not always walking as if God is with me, I know that - and God can only remain in existence with me as a result of a constant prayer. When we talk emotionally about Work, it is like that; I wish to be awake, I wish to be in such a condition that God can accept me; I have that -that is that I wish such a spirit or a higher form of life to be present to me, and I say I have that wish, and I keep this wish and I walk, and I keep on saying it and actually I have it, and I say it is like a prayer, because I wish God to be with me, and I mean by God that what is really of a higher value than I am, I'm not as yet saying that it is God of the Universe, but it is sufficiently high for me to be different from my subjectivity. And so I call it simply God, and I say "Be with me, see me; I pray" - and then for a little moment I don't pray, and then God looks at me and He says "And you're not praying any more - what's the use for me being here? I'm not interested in unconscious beings; I better go away again and find where there is some Man, but if I keep on searching, I want a Man who alw-- honestly also knows how to pray, and if I cannot find it it's too bad, because those who are unconscious, I have left to Mother Nature - she's taking care of you in your unconsciousness" - and so God says "He's delegated that kind of a job to someone else". God

Himself is interested in people who are conscious or attempt to become conscious and pray for it. That's really my attitude as far as Work is concerned; and that, as I say, when I lose A-B-C, God is not with me. Mother Nature is very happy that I make an attempt and I'm not successful. It's very funny with Mother Nature; sometimes she does say "Goody goody goody, he's asleep!" - Now other questions still - heh, are we almost at the end? Not yet.

_____: Not yet...

MR. MYLAND: No.

Roslyn: Mr. Myland?

MR. MYLAND: Ya - it is interesting, heh? I-- I-- you know what we'll have to be? I'm-- it's almost impossible for me! I have to-- like this and then-- it hits someone and then you've got to ask a question or something...

Roslyn: I have a question, Mr. Myland?..

MR. MYLAND: Ya, I hear it (Laughter) - I'm just explaining I would like from other people also to have it; you can go ahead now, tell me, I've said enough ...

Roslyn: It's Roslyn.

MR. MYLAND: Yes.

Roslyn: When you talk about having an aim, I feel for myself that I don't know how to look at Work with an aim that is something concrete that I can reach for; when you speak about being in God's presence, that is the ultimate aim, but I mean it's like-- like a ten-year plan and a five-year plan and a month plan. If we're really on A-B-C, then the aim has to be something, for me, that I can touch, well that I can-- that's real for me...

MR. MYLAND: Well - then make that.

Roslyn: To grow is very very far away.

MR. MYLAND: What is a conscious-- ya, what is a conscious and conscientious man?

Roslyn: Those words completely mystify me... They do...

MR. NYLAND: Are they really? What is an ideal Man for you? What is-- what is Idealism? How would you wish yourself to become, when you say you had all the chances in the world and you imagine yourself being able to grow up - how will you define yourself?

Roslyn: Well I just would like to live tomorrow half-way decently...

MR. NYLAND: Okay, that's a good aim. Can you now imagine that to exist as you would like to be in your imagination? Could you describe it, how you would then behave?

Roslyn: Oh, I can imagine it very easily...

MR. NYLAND: Ya - can you touch that in your imagination?

Roslyn: Oh, I can touch it in my imagination...

MR. NYLAND: Good. Is it a reality for you at that time, that you would like to crystallise into the real reality?

Roslyn: I don't understand that.

MR. NYLAND: Hm - is it something that's of sufficient value to you that you wish to work towards it, constantly having that in your mind?

Roslyn: Well, I - I don't know how to answer

MR. NYLAND: I'm talking about an aim; I'm talking about something that I wish to become, and I have to have that in mind because I don't want to forget what I actually set out to do. You see I have an aim to walk to Warwick and there are constantly in my-- the line of my vision and whatever it is on the road, and cars and so forth - distractions. But I don't forget for one moment that I want to go to Warwick, I want to get a quick walking, you know, and I want to get there before the bank closes.

Roslyn: I understand that easily...

MR. NYLAND: Okay - now you attach that to yourself as an idea that you envision of and as something that you wish to become... I say it an ideal

person; an ideal Roslyn. Don't have to be conscious and conscientious, simply something that is a little bit further away to what you are now and that it is worthwhile to strive for.

Roslyn: But I can't see that Work attempts have anything to do with - well, I'd like to be sweet-tempered tomorrow - now what has that got to do with making a Work attempt?

MR. NYLAND: (chuckles) the question is that if you are-- it all depends what you want to define, if you have that ideal... If you think that that is/as a human being, that you still can have all the attributes of getting angry and jealous and all the rest, that that belongs to that kind of an ideal, of course it is nonsense. The ideal has to be something that you have to reach, which is higher than you are or on a different level of being; and then you will have to define what you would like to retain and what you don't like about yourself that you shouldn't have, or that should not exist in an ideal state. You've got to be a little bit more vocal about what you actually wish to become. It doesn't matter if you call it conscious or unconscious or whatever conscientious means, but you have to have some kind of a concept of what are the attributes of a person you would like to become as such; this is only regarding yourself. The question is, in a relationship towards that what is higher, and you can call it God or a prophet or any kind of a higher form of being, do you admire such a person if they could exist - like sometimes you may read about as they have existed, and that you have an idea "I would like to be like such and such..." - or can you see yourself as a person who really has more deeper understanding and deeper emotions so that they are not bothered by all the different things which are ordinary human qualities. Could you see that as an ideal for you that you wish to strive for?

Roslyn: I-- I can see that, but I can't see how Work attempts bring you to that.

MR. NYLAND: The question is first have an ideal, then I can tell you how you will get there. First make sure that you want to see that you want to go to Warwick afterwards I will describe to you what it will be when you are in Warwick and why it is necessary on the road to Warwick to become acquainted with yourself, so that when you are in Warwick and you want to be then what you want to describe, that at least you have a knowledge of what is right for you and what is not; at the present time you don't know it, and all that what you wish to become is dependent on an extension of yourself in your

qualities, and to describe that is very difficult but for the time being I'm satisfied with a little bit of an ideal as if I become a grown-up person having then certain qualities which are desirable for me and which I don't have at the present time. Is this the end?

_____: Yes.

MR. NYLAND: Roslyn, if it's not enough we continue at lunch tomorrow. It's good-- I like to talk about it, I would like to-- to make sure that you understand at least what we are talking about - alright?

Roslyn: Alright.

Okay.
MR. NYLAND: / So good night, everybody - more questions tomorrow for lunch. Alright?

END OF TAPE

Transcribed: Marie-Jeanne Voysey
Typed: Marie-Jeanne
Proofed: Louis Frenkel
Marie-Jeanne

Final: ---